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THE SYNTHESIS OF OCCULT SCIENCE*

WILLIAM Q. JUDGE

It has often been thought a strange thing that there are no dogmas and no creeds in Theosophy or Occultism. Is Theosophy a religion? is often asked. No, it is *religion*. Is it a philosophy? No, it is *philosophy*. Is it a science? No, it is *science*. If a consensus of religion, philosophy, and science is possible, and if it has ever been reached in human thought, that thought must long since have passed the boundaries of all creeds and ceased to dogmatize. Hence comes the difficulty in answering questions. No proposition stands apart or can be taken separately without limiting and often distorting its meaning. Every proposition has to be considered and held as subservient to the synthetic whole. Really intelligent people, capable of correct reasoning, often lack sufficient interest to endeavor to apprehend the universality of these principles. They expect, where they have any interest at all in the subject, to be told "all about it" in an hour's conversation, or to learn it from a column in some newspaper; all about man, all about Nature, all about Deity; and then either to reject it or to make it a part of their previous creed. These are really no wiser than the penny-a-liner who catches some point and turns it into ridicule, or makes it a butt for coarse jest or silly sarcasm, and then complacently imagines that he has demolished the whole structure! If such persons were for one moment placed face to face with their own folly, they would be amazed. The most profound thinker and the most correct reasoner might well afford to devote a life-time to the apprehension of the philosophy of occultism, and other life-times to mastering the scientific details, while at the same time his ethics and his religious life are made consistent with the principle of altruism and the Brotherhood of man. If this be regarded as too hard a task, it is, nevertheless, the line of the higher evolution of man, and, soon or late, every soul must follow it, retrograde, or cease to be.

Man is but a link in an endless chain of being; a sequence of a past eternity of causes and processes; a potentiality born into time, but spanning two eternities, his past and his future, and in his consciousness these are all one, *Duration*, the *ever-present* . . .

The brief and concise outline of the philosophy of occultism given in the Introduction to *The Secret Doctrine* is therefore very significant, and the student who desires to apprehend that which follows in these two large volumes ought to study this outline very carefully. No subsequent proposition, no principle in the life of man, can be correctly

understood apart from it. The subject-matter following is necessarily fragmentary, but the outline is both inclusive and philosophical, and if one reasons logically and follows the plainest analogies he can never go far astray. The relation of mind to brain, of thought to consciousness, of life to matter, and of man to Nature and to Deity, is there clearly defined; not, indeed, in all its details, but in a philosophical modulus, to be worked out in reason and in life. The all-pervading Life, the cyclic or periodical movements, the periods of action and of repose, and the intimate relations and inter-dependence of all things apply to Cosmos, and equally to every atom in its vast embrace.

Students sometimes complain that they cannot understand, that the subject is so vast, and so deep and intricate, and not made clear. It is because they do not realize what they have undertaken. Occultism can neither be taught nor learned in "a few easy lessons." The "object lessons" sometimes given by H.P.B., almost always misunderstood and misapplied, though often explained at the time, served as often to excite vulgar curiosity and personal abuse as to arrest attention and study. If, before the advent of the T.S. in the face of the creeds of Christendom, the materialism of science, the indifference and supercilious scorn of Agnosticism, and the Babel of spiritualism, it had been proposed to begin at the foundations and reconstruct our entire knowledge of Nature and of man; to show the unity and the foundations of the world's religions; to eliminate from science all its "missing links"; to make Agnosticism gnostic; and to place the science of psychology and the nature and laws of mind and soul over against "Mediumship"; it would have been held as an herculean task, and declared impossible of accomplishment. Now that the thing has virtually been accomplished and this body of knowledge presented to the world, people think it strange that they cannot compass it all, as the poet Burns is said to have written some of his shorter poems, "while standing on one leg"!

Again, people complain at the unfamiliar terms and the strange words imported from foreign languages. Yet if one were to undertake the study of physics, chemistry, music, or medicine, quite as great obstacles have to be overcome. Is it a strange thing, then, that the science that includes all these, and undertakes to give a synthesis of the whole realm of Nature and of life, should have its own nomenclature?

Beyond all these necessary and natural obstacles, there is another, *viz.*, that contentious spirit that disputes and opposes every point before it is fairly stated or understood. Suppose one ignorant of mathematics were to proceed in the same manner and say, "I don't like that proposition," "I don't see *why* they turn a six upside down to make a nine," "Why don't two and two make five?" and so on, how long would it take such a one to learn mathematics? In the study of the Secret Doctrine it is not a matter of likes or dislikes, of belief or unbelief, but solely a matter of intelligence and

*Reprinted from *Echoes of the Orient*, pp. 199-201 (recently published by Point Loma Publications, Inc.), these extracts are from a series of articles titled "The Synthesis of Occult Science" first published in *The Path*, November 1891, February 1892, and March 1892. This selection is from the last named issue. The articles though unsigned are considered to be from the pen of William Q. Judge.—Eds.

understanding. He who acknowledges his ignorance and yet is unwilling to lay aside his likes and dislikes, and even his creeds and dogmas, for the time, in order to see what is presented in its own light and purely on its merits, has neither need nor use for the Secret Doctrine. Even where a greater number of propositions are accepted or "believed" and a few are rejected, the synthetic whole is entirely lost sight of. But, says someone, this is a plea for blind credulity, and an attempt to bind the mind and the conscience of man to a blind acceptance of these doctrines. No one but the ignorant or the dishonest can make such an assertion in the face of the facts. Listen to the following from p. xix, Introductory to *The Secret Doctrine*: "It is above everything important to keep in mind that no theosophical book acquires the least additional value from pretended authority." If that be advocating blind credulity, let the enemies of the T.S. make the most of it. If any authority pertains to *The Secret Doctrine*, it must be sought inside, not outside. It must rest on its comprehensiveness, its completeness, its continuity and reasonableness; in other words, on its *philosophical synthesis* . . .

GETTING ON WITH THE JOB

JOHN S. COATS

At the centennial celebration November 1975, of the founding of the Theosophical Society at New York City, one of the very interesting sessions was given to a symposium of four speakers from representatives other than from the T.S. (Adyar). These speakers were Mr. Boris de Zirkoff, editor of *Theosophia* and editor and compiler of *Blavatsky: Collected Writings*; Mr. Kirby van Mater, representing Miss Grace F. Knoche of The Theosophical Society—International (Pasadena, California); Mr. Iverson L. Harris, a member of the original Point Loma Theosophical Society, and President of Point Loma Publications; Mrs. Eva de Lisle, representing the United Lodge of Toronto, Canada. (These talks are, we understand, to appear in forthcoming issues of *The American Theosophist*). Before calling upon these speakers, Mr. John Coats, President of the T.S. (Adyar) and official Chairman of the Convention, addressed the audience extemporaneously as follows.—Eds.

It is cheering this morning to be able to take the chair at a meeting in which are participating four speakers drawn from various branches of the Theosophical Movement. In a certain sense we are present today on a unique, and I hope, historical occasion, because it must be many years, I think, since the representatives of so many groups within the Theosophical Movement have shared a common platform. In 1931, to celebrate the centenary of H. P. Blavatsky's birth date, Dr. de Purucker, of the Society of Point Loma, proposed a reunion in which a variety of Theosophical students might take part. On behalf of the Adyar Society, Dr. Annie Besant accepted with alacrity and warmth. Subsequently, however, the hope for coming together did not eventuate, and individual celebrations of H. P. Blavatsky's one hundredth centenary took place.

To meet together today is a significant expression of the basic good will and sound commonsense that characterizes us all. We have come to this Congress here in New York to commemorate that exciting and richly productive event of 1875 which was the beginning of the Work for us all. It is true that problems and divisions, even suspicions perhaps, have existed within our Movement, some of them reaching as far back as eighty years ago. But today I think the feeling prevails everywhere that this past may no longer be permitted to obstruct the closer understanding, co-opera-

tion, and mutual respect which should normally exist among those who have espoused the same great cause. Our paths may not be identical. There is no reason why they should be. But I think we might all agree that they run parallel, and that it is the spirit of Theosophy that inspires and energizes the activities of each earnest aspirant, whatever his background or label may be. Human as we are, we should do well to avoid too facile judgments of past events. It is so easy to be partisan, to take sides and to divide. But is it not wiser to realize that even the most dedicated and illustrious of persons may be mistaken, misinformed or misguided? First of all, may we understand that a spirit of forgiveness and deep love, which expresses itself in union, is in truth, and in the long run, the most positive feeling to develop within oneself and the one most guaranteed to lead to enduring peace and harmony.

When I visited the offices of the New York TIMES a few days ago, I saw written on the wall of the lobby where we entered the building, these words: "To give the news impartially, without fear or favor, regardless of any party, sex or interest involved." And I feel that same honesty of purpose should characterize all of us. And on this rather special occasion, perhaps you will permit me to speak with more freedom than I might otherwise normally have done. In the days of the nineties, as we all know, grievous difficulties arose between the leaders of the Society, and it is this, perhaps, more than anything else which has caused, at the personal level at least, some of the difficulties which have tended to divide the various groups within the Theosophical Movement. Notably, Mr. Judge and Mrs. Besant seemed to be at variance with one another. The detailed history of the period can be studied by us all. But history it is, a long past history at that. For we are happy now to find that the protagonists could not as Theosophists continue to bear any grudge indefinitely. I quote from *The Theosophist* of October, 1909, a rather interesting little paragraph, where Mrs. Besant wrote an account of her visit to the United States, and in which she speaks so appreciatively of Mr. Judge. You may, perhaps, be surprised at some of her words, and the implication of them, but this is how they are: "We walked on leaving the car along Madison Avenue, to look at the old home of the Section. And as we came near, I thought to myself, 'how fond Judge was of New York.' 'And am still,' said a quiet voice. And there he was walking beside me, as he and I had so often walked in the nineties. He will help much in the work, for he loves the American people, and is ever eager to labor for their benefit." And again, we find in 1913, Dr. Besant wrote: "We must never forget, in looking back to him, that it was through his efforts that the building of the Society in America was practically wholly due. That it was his devotion, his unwearied services, which planted Theosophy in America, and spread it over the whole of that vast continent." It is true also that on one occasion, she referred to him as having been self-deceived and consequently in error. And being an honest woman, of which there can be no doubt, she must really have believed this to be true. On the other hand, Mr. Judge and those closest to him quite obviously felt that he had been misjudged, and that it was Mrs. Besant in this case who was mistaken, and that the error was hers. Deeply admiring as I am of Mrs. Besant, whose many years of tireless service

to humanity is at all times an inspiring example to every one of us, we must however realize that in this material world, whoever we are and wherever we find ourself, mistakes may still be made. Now the more we read of the life and work of Mr. Judge, the more aware we become of his work for Theosophy and the Theosophical Society, which was the aim and purpose of his life. But all of us and that must, of course, include him too—whoever we may be, past and present, may act unwisely; we may both misunderstand and be misunderstood, and probably this will continue to be so until we stand, symbolically at least, on the other side of the Great Range. When there comes about any disruption in the field of brotherhood, no one is a gainer, least of all ourselves, perhaps only those forces of obstruction and shadow, which are constantly on the alert to counteract nature's evolutionary plan.

In each of our groups fine men and women have labored to serve the cause of truth, and I do not doubt that did I but know sufficiently the writings of all these groups, I should find in the literature of a number of them, as I have just read some contributions from statements of Dr. Besant—I should find corresponding expressions of appreciation directed towards her and others in the Society I have the honor to represent today. We of another generation cannot take sides really in an argument that took place so long ago. So can we not make up our minds, all of us, to act in a spirit of forgiveness, if forgiveness is necessary? Maybe apology, if and where apology is due? And I think I may speak on behalf of the Theosophical Society Center at Adyar that I'm happy to do this here and now, and to say to you all, honestly and hopefully, let by-gones be by-gones, once and for all within the Theosophical Movement. And let us henceforth get on with the job that we are here to do.

So it is for this reason, I feel, that this occasion is a historic one. And it is indeed for us all an enormous pleasure and happiness that I can welcome to this platform, in your name, the four speakers who are to address us this morning. I think many of you will have had the opportunity of meeting our speakers. I think that last night, when we had the reception upstairs, we all had an opportunity of meeting one another, of meeting one another in an easy way, as one usually can, over a cup of coffee and a sandwich. And so I feel that some of the speakers this morning require less introduction to you now than they would have done had this meeting taken place yesterday. And I'm so happy to welcome them, one after another. Mr. Boris de Zirkoff is on my right here, then Mrs. de Lisle, who has come all the way from Ottawa. Boris de Zirkoff has come from Los Angeles. Mr. Iverson Harris, on my left, and Mr. van Mater, coming also from California. And I would ask them in a few moments each to give us their address . . .

ABOUT THE COMPLETE SET OF THEOSOPHICAL MANUALS

Under "Greetings for 1976" Elsie Benjamin, Editor of Corresponding Fellows Lodge of Theosophists *Bulletin* (No. 358), salutes the new year with these paragraphs:

"A Happy New Year to all readers. It certainly is a happy beginning to 1976 for your Lodge.

"The last of the twelve Theosophical Manuals was published just in time to be displayed at the Centennial Convention in New York in November. It happened like this: The Manual *Psychic Powers* by Helen Todd was printed at the Theosophical Publishing House, India, and sent by sea mail to Mr. Michael Maxwell, Director of the T.P.H. London, who had arranged for the binding to be done. After the printed sheets had been received by the binders, and before the work was begun, that firm went bankrupt. Fortunately this fact came to the notice of Mr. Maxwell, and he repossessed the sheets by sending a van to hunt for and collect them—but the printed covers could not be found.

"Mr. Maxwell saved the situation by telephoning to Mr. Pedersen of the T.P.H. Wheaton, U.S.A., who not only came to the rescue and agreed to print covers and bind the sheets, but had the work completed in time for Mr. Pedersen to take some copies personally when he attended the New York Theosophical Convention; and so a complete set of Manuals could go on display on this important occasion.

"Here we quote from a letter sent by Mr. Maxwell to Mrs. Benjamin: 'I do congratulate you on the great strides that have been made, and also upon the keenness and enthusiasm you engender in your students. Over the past year I have been struck by the extraordinary progress made by the folk at Point Loma in the face of what must have been great difficulties.'

"So the Theosophical Year 1976 begins with the complete set of Manuals available to a wide range of students who can now have a detailed introduction to Theosophy before attempting the works of H.P.B.

"The Editors' Preface, by Emmett Small and Helen Todd, which appears in each Manual provides an excellent introduction, and can be read each time with appreciation.

"We send our most grateful thanks and sincere congratulations to all who have contributed to bring about this splendid achievement!"

A listing of the 12 manuals may here be helpful:

1. THEOSOPHY: A General View of Occult Doctrine—C. J. Ryan
2. REINCARNATION: A Lost Chord in Modern Thought—L. L. Wright
3. THE DOCTRINE OF KARMA: Chance or Justice?—G. W. van Pelt, M.D.
4. MAN AND HIS SEVEN PRINCIPLES: An Ancient Basis for a New Psychology—L. L. Wright
5. AFTER DEATH—WHAT?—L. L. Wright
6. EVOLUTION: Who and What is Man?—H. T. Edge
7. MAN'S DIVINE PARENTAGE AND DESTINY: The Great Rounds and Races—G. W. van Pelt, M.D.
8. CYCLES: In Universe and Man—Lydia Ross, M.D.
9. HIERARCHIES: The Cosmic Ladder of Life—G. W. van Pelt, M.D.
10. THE ASTRAL LIGHT: Nature's Amazing Picture Gallery—H. T. Edge
11. PSYCHIC POWERS:—Helen Todd
12. THEOSOPHY AND CHRISTIANITY—H. T. Edge

And from the same C.F.L. *Bulletin* we quote the following extracts from the section "Discussion and Comment" since they, too, pertain to the Manuals:

"*Mary Ryan* (Manchester): It is very difficult to decide on a favorite one of the Manuals, they're all so absorbing. But *The Seven Principles of Man* just received so far claims No. 1 place with me as it tells the answer to the poet's query: *Where are we, and what are we?* Once we are satisfied with the answer to that, it establishes a calm inner center from which we can proceed to learn as much as we are able to absorb. It is indeed a splendid accomplishment to have completed the printing of the full set for the Centenary Year, and a great delight especially for C.F.L. members to possess their own copies."

"*Aubrey Smith* (Coventry Wwks): Thanks for the good news in the latest bulletin—that the reprinting of the manuals is complete. These reprints could be a breakthrough in presenting the Truth to a wider and thirsting public. More people would then probably realize, as poet Robert Browning did, that Truth (God) is within them. Many other poet/mystics seem to have known this, but I think none have expressed it better than Browning in his divinely inspired poem in 'Paracelsus': *Truth is within ourselves*, etc. Remember it?"

"*Joy Snowden* (Banbury, Oxon): Many thanks for the Manuals, a great delight to have and a great accomplishment by all who have made the publication possible. Well done!..."

And now, to round out the picture, we comply with requests, mainly from Europe, for brief biographical sketches of the authors of the Manuals. We take them in the order of the numbered Manuals.

CHARLES JAMES RYAN: Born in Halifax, England, 1865, son of an artist and himself an artist by profession, having studied under Sir Hubert von Herkomer, R.A., at his School of Painting at Bushey, near London. His specialty was landscapes and some portraiture, and in these he was exhibiting in the Royal Academy in London at the age of 26. But his chief interest was in Theosophy, and he became a member of the Theosophical Society in January 1894. In the year 1900 he left England, in response to an invitation from Katherine Tingley to join the Theosophical Headquarters' Staff at Point Loma, California. From then on he became best known for his contributions to theosophical journals for over half a century on science, archeology, art, architecture, astronomy, and as a reviewer and critic of current scientific events in relation to Theosophy. He died at Covina, California, December 24, 1949.

LEOLINE LEONARD WRIGHT: Born, Jan. 28, 1871, Chicago, Ill.; died December 7, 1962, San Diego, California; pioneer American Theosophist, as was her husband, Claude Falls Wright, both of whom were members of the Crusade of American Theosophists around the World, led by Katherine Tingley in 1896-97, which ended with the laying of the Cornerstone of the School for the Revival of the Lost Mysteries of Antiquity at Point Loma, February 23, 1897. Mrs. Wright lectured on Theosophy under the leadership of Wil-

liam Q. Judge (1891-96); Katherine Tingley (1896-1929); and G. de Purucker (1929-1942). She spent the later years of her life as a member of the Literary Staff at the International Theosophical Headquarters of the Theosophical Society (Point Loma).

GERTRUDE W. VAN PELT, M.D.: Born in Elizabeth, New Jersey, April 16, 1856; died, Covina, California, November 23, 1947. Graduate of Cornell University and of Woman's Medical College of Pennsylvania; supplementary studies in Paris, Vienna, Zurich, and Giesen. Joined the Theosophical Society in 1893. Moved to the (Point Loma) International Theosophical Society Headquarters in 1900, and for many years was Directress of the Raja-Yoga School and Academy. Member of the Society's Cabinet, and later of the Council of Elders; Trustee of Theosophical University from its founding in 1919. Contributor to *The Theosophical Path* and *The Theosophical Forum*.

HENRY TRAVERS EDGE: Born at Cubbington, near Leamington, Warwickshire, England, January 6, 1867. His father, Francis Edge, was a Clergyman of the Church of England; his mother was Cecilia Tarratt Edge. Educated at Malvern College from 1880 to 1886; then at King's College, Cambridge. In 1889 he entered the Natural Science Tripos, in chemistry, physics and geology, taking high honors; then studied a year in Germany, and taught in various institutions in England. In 1899 he resigned his post as Demonstrator in Practical Physics at the Royal College of Science, South Kensington, London, and the next year accepted the invitation to join the teaching staff at the International Theosophical Headquarters at Point Loma, where he remained until the Society removed its offices to Covina, California, in 1942. He died there on September 19, 1946.

Dr. Edge's first acquaintance with Theosophy was on July 15, 1887, when he read A. P. Sinnett's *The Occult World* in the Library of Cambridge University. Late the same year he visited H. P. Blavatsky at 17 Lansdowne Road, Holland Park, London, and in 1888 received his diploma of fellowship in The Theosophical Society. He soon became a personal pupil of H.P.B. and was entrusted by her with private literary and office duties. At the time of the 'split' in the Society, in 1894-95, Dr. Edge regarded William Q. Judge as the one calling for his full and unwavering devotion. He was a prolific contributor to various theosophical magazines and journals, starting with H.P.B.'s own *Lucifer*, and continuing in the periodicals published at Point Loma. Among his monographs should be mentioned: *The Universal Mystery-Language and its Interpretation*; *Theosophical Light on the Christian Bible*, and three of the manuals of this series. He was one of the original incorporators of Theosophical University, on December 18, 1919, and became its President in 1939, which post he held until June 19, 1946.

LYDIA ROSS, M.D.: Born 1859; died, Berkeley, California, 1959. Graduate of the Bennett College of Medicine and Surgery, Chicago; engaged in private practice in Watertown, Massachusetts; served on medical staff at the Rebecca Pomeroy Home, a charitable institution for orphan girls in Newton, Mass.; member of the New England Center of the Universal Brotherhood and Theosophical Society in Boston. In 1909 joined the Medical and Literary Staffs at the In-

ternational Theosophical Headquarters, Point Loma, California, contributing to the periodicals there published. Her last years were spent in Berkeley, Calif., where she was an active member of the local T.S. Lodge, attending meetings even in her hundredth year.

HELEN TODD: Born in Liverpool, England, 1899; moved with her parents and brother and sisters to the Theosophical Headquarters at Point Loma, Calif., December 1900 (accompanied also by Professor C. J. Ryan), where she spent her school years, later teaching Etymology in the Raja-Yoga College and Theosophical University, and lecturing on Theosophy. In 1929 she was appointed Librarian of Theosophical University, and next year became Literary Secretary to Dr. G. de Purucker. In 1945 she married Lester Todd of San Francisco, and they lived in that city until his death in 1961. Her home is now in San Clemente, California. She is co-editor of *The Eclectic Theosophist* and author of an as yet unpublished manuscript, *Esoteric Man: Forgotten Keys in the Story of Evolution*. A third generation Theosophist, her grandparents received their diplomas signed by H. P. Blavatsky and H. S. Olcott; and her father was for some years director of a Theosophical center at Liverpool.

For more than 40 years most of the above named authors gave their time and talents without remuneration, wholly devoted and dedicated to the lofty objectives of the Theosophical Movement. Besides their literary labors, they performed other duties to help in the general work. Dr. Edge taught Latin, Greek, mathematics, physics, chemistry and geology; and conducted classes in *The Secret Doctrine*. He also helped in the gardens and played the double bass in the orchestra. Professor Ryan taught astronomy, conducted a class in current events, was a proficient actor in local plays and dramas, also played the double bass, and was a male nurse when occasion demanded. Dr. van Pelt was Directress and a much loved advisor in the Raja-Yoga School. Dr. Ross was Superintendent of the home for elderly women, familiarly known as 'The Pavilion'. Mrs. Leoline Wright read proof and assisted in the clerical work at the University Press. And Helen Todd, in addition to being a member of the Chorus and Orchestra, lent a clever needle to the department of sewing and repairs. All pitched in to do whatever was required in a community of this sort.

BOOK REVIEWS

A SYNTHESIS OF PHILOSOPHY by Harold J. Dumain, 185 pp. Philosophical Library, New York. \$6.00.

Hegel was once asked to explain his philosophy while standing on one foot. In this wide ranging serious study the author has attempted a task of like difficulty. He begins with a valuable criticism of the crisis of civilization and the retreat of much modern thought from true metaphysics. Philosophy, he writes, "has turned its back on metaphysics, oftentimes concerning itself mainly with problems of logical analysis." He goes on to point out the importance of knowledge of the past, the misunderstanding of modern science, that there is no need of it, that everything has begun anew. A thread of Platonism runs through his thought.

In chapter two, a search for solutions, mention is made of Communism as an important factor in the intellectual dilem-

ma of Modernity. But of greater importance by far is the much earlier Cartesian revolution which Hocking rightly stresses at length in his *Coming World Civilization*, for Descartes is infinitely more important for philosophical understanding than Marx, especially in a brief survey such as this one. Descartes is, of course, later discussed in chapter three, "Theory of Knowledge And Reality," perhaps the most rewarding part of the book.

We are indebted to the author for his important remarks on Greek science and wish he had extended his study of Heisenberg's now rather famous Atlantic article "From Plato To Max Planck" which every student of Greek philosophy should read. It first appeared in the "Birthday issue" of *Atlantic*, Nov. 1959. This section abounds with great insights; to quote one: "The divine mind to the extent that it is incorporated into culture may directly influence human behavior and build human values." Here the author agrees with John Boodin that the structure of value is eternal. Again he seems to approach Boodin's concept of mind and matter as aspects of some higher Being, in this case Deity. It seems singular that Dumain omits mention of any important recent American philosopher. In his chapter on "Ethics" he is close to J. S. Mill's ideas yet does not refer to him.

Critical Idealists will take exception to the attempt to build a road to Cosmic Theism on a synthesis of materialism and idealism. For mind is the truth of nature, and Theism more securely rests on a thorough and corrected Idealism, freed from the vagaries of 19th century Romanticism.

We have here a reasoned case for what might be called a theistic Naturalism, freed of the fallacies of materialism. The Idealist school must agree with him: "The success of Platonic philosophy and of science thus far does give at least a glimmer of hope."

—BERNHARD MOLLENHAUER

THE UNIVERSAL FLAME (Commemorating the Centenary of the Theosophical Society), Ed.: L. H. Leslie-Smith, The Theosophical Publishing House, Adyar, Madras, India.

This book fulfills its purpose as stated by John B. S. Coats, International President, The Theosophical Society (Adyar): to seek "to present in terms that are easily comprehensible the fundamental nature of the deep and stimulating ideas of this philosophy, known throughout the modern world as Theosophy—Wisdom of, and about, God."

In "Enduring Wisdom for A Changing World" by Joy Mills, the efforts of the modern scientific and philosophical world to explain the Universe are pointed to and the importance of the Wisdom Tradition in the realm of scientific research is emphasized.

Evolution is well presented by Madeleine Leslie-Smith in her article "Progress to Fulfilment". Pertinent use is made of *The Secret Doctrine's* "progressive development of everything". The author sees man in the future being able to take up "conscious cooperation with the One Will".

"Comparative Religion" is an admirable essay, as are "Universal Law", "The Wisdom in the Christian Tradition", "The Mahatmas or Adepts" (N. Sri Ram), "Yoga: the Science of Without and Within", and, indeed, all the others. But a first time inquirer casually looking over the titles

might be tempted to ask where the old familiar topics of Karma, reincarnation, cycles, evolution, and the seven principles of man are. They are all here discussed within the individual essays themselves under titles which perhaps may tend to obscure the importance of the simple basic teachings. All articles are strongly buttressed by excellently chosen excerpts from H. P. B., mostly from *The Secret Doctrine*. "The Theosophical study," says Hugh Shearman in his "Mystical Quest for Reality," is not "primarily for the purpose of getting information but rather for leading the mind to a condition in which deeper intuition can come awake and something that is 'beyond' the mind find expression in our lives and experiences." Rediscovered unity, the author terms this experience.

Two outstanding essays should be noted: "The Messenger and the Message" by Boris de Zirkoff and "Source of Immemorial Wisdom" by Geoffrey Barkorka. The first is an outline of the history of H. P. Blavatsky's literary output and an analysis of her style and "the three phases" of her writing — wonderfully interesting to all who have been touched by H.P.B.'s skill. "Source of Immemorial Wisdom", a scholarly presentation, traces the Wisdom-Philosophy-Religion from the most ancient 'Aryan-Chaldeo-Tibetan' esoteric doctrines down the ages through various cultures.

A section of short biographical sketches and professional backgrounds of the contributors to the book makes an attractive addition as do the excerpts from inaugural addresses of the succession of presidents of the T.S. (Adyar).

Leslie H. Leslie-Smith edited the book as well as contributing a practical essay, "Personal Problems in a Troubled World"—with solutions to be found in the age old injunction 'Man, Know Thyself'.

—JALIE N. SHORE

NEW PLATONISM AND ALCHEMY by Alexander Wilder, Wizard's Bookshelf, Minneapolis, 1975, 31 pp. cloth. \$2.00.

Students of H. P. Blavatsky's work will be pleased to learn of the publication of this useful booklet, the latest scholarly item to appear in the Secret Doctrine Reference Series.

Dr. Wilder, a respected physician and Platonic scholar, was a friend of both Colonel Henry S. Olcott and H. P. Blavatsky during their early years in New York. In the first of the above essays he endeavors to tell us something about the teachings and outstanding exponents of the Eclectic or Alexandrian School. The term Theosophy was used to describe the doctrines of these remarkably gifted teachers that included Ammonius Saccus, Plotinus, Porphyry, Iamblichus, and Proclus. One finds it easy to agree with the author when he states that the Eclectics "comprised within their ranks the ablest and most learned men of their time" and that "the influence of these great teachers existed through all the subsequent centuries."

The second essay provides us with an equally sound introduction to Alchemy, which Dr. Wilder feels had much in common with the Eclectic or Neoplatonic Schools. Thus the two essays admirably complement one another and restore to the reader a literary treasure of nineteenth century thought.

—RICHARD SATTELBERG

ELSIE BENJAMIN ANSWERS CLIFFORD PHILLIPS

February 16, 1976
Worthing, England

Editors, *Eclectic Theosophist*:

I read with amazement the letter from Clifford Phillips in your January 15, 1976, number, because the various issues on which Mr. Phillips bases his criticisms of G. de P. have been thoroughly dealt with in our *CFL Bulletin* to which he is a subscriber. However, my concern is not whether he is ignorant of or chooses to differ from H.P.B.'s teachings, but rather that younger and newer students be not misled. Your space is valuable, so I will merely give a few comparative statements and references.

Sacred Seasons and Initiations

Phillips: "G. de P.'s talk on the Seasons being initiation periods are his own invention and has no verification from the Founders . . ."

H.P.B., S.D., I, 639: ". . . For the equinoxes and solstices, the periods and various phases of the Solar course, astronomically and numerically expressed, are only the concrete symbols of the eternally living verity . . ."

Blavatsky: Collec. Writings, XI, a 40-page article, "The Roots of Ritualism", p. 65: "If Pagans had a feast commemorative of this union—which they celebrated nine months ere the Winter Solstice, when Isis was said to have conceived . . .". P. 70: ". . . This idea received its full apotheosis annually on December the 25th, during the Winter Solstice when the Sun . . . was said to be born . . .". P. 89: ". . . Astronomically, this descent into hell symbolized the Sun during the autumnal equinox . . .". ". . . And the 'precursor' of the resurrecting Sun grows, and waxes strong, until the vernal equinox." (Etc., etc.)

Time Period Between Earth Lives

Phillips: "G. de P., says time spent in Devachan are 100 x 100 [incorrectly quoted: E.B.] whereas *The Key* gives average of 1500 years."

Bl. Collec. Writ, VII, p. 94: "The reader need not be told that every soul newly-born into its cycle 8000 years after his death of the body is animated . . .". p. 111: "The Occult Doctrine teaches that Karma waits at the threshold of Devachan for 3,000 years; that the eternal Ego is reincarnated *de novo* . . ."

[An interesting speculation there: whether (a) in using both 3000 and 8000 H.P.B. was emphasizing the differences in different cases: or (b) whether there was a typographical error that crept in there, between 3 and 8!?

The Mahatma Letters, p. 106, Ques. "Does this state [in Devachan] of spiritual beatitude endure for years? for decades? for centuries?" Ans: "For years, decades, centuries and millenniums, oftentimes multiplied by something more. It all depends upon the duration of Karma." P. 177: "The individual units of mankind remain 100 times longer in the transition spheres of effects on the globes."

The Monad likened to the Sun

Phillips: quoting G. de P. [correctly this time]: "a spiritual force-energy such as the Monadic Essence in any one of us, is like a sun and is therefore frequently spoken of as the Spiritual Sun". *Phillips*: "I am afraid that this is nonsense . . ."

Bl. Collec. Writ. XI, p. 70: "*Deus Sol* or *Solus*, the Father, was made interchangeable with the Son: the 'Father' in his noon glory, he becomes the 'Son' at Sunrise when he was said to be 'born' [This sentence precedes the quote given about the initiation at the Winter Solstice.]

S.D., I, 639: "With every effort of will towards purification and unity with that 'Self-God', one of the lower rays breaks and the spiritual entity of man is drawn higher and ever higher to the ray that supersedes the first, until from ray to ray, the inner man is drawn into the one and highest beam of the Parent-SUN..."

Moon a Kama-Rupa

Phillips: (Quoting G. de P. as saying "What we see is the Moon's kâma-rûpa".) Phillips: "This is quite absurd, because on the physical plane, we can't see a Kâma-rûpa..."

S.D., I, 150: "And like all ghouls or vampires, the moon is the friend of the sorcerers and the foe of the unwary" and "The Moon is now the cold residual quantity, the shadow dragged after the new body [the Earth] into which her living powers and 'principles' are transfused..."

H.P.B., "S.D." III, p. 143: "... the Sun is the external manifestation of the Seventh Principle of our Planetary System, while the Moon is its Fourth Principle, [4th Principle is Kâma] shining in the borrowed robes of her master, saturated with and reflecting every passionate impulse and evil desire of her grossly material body, Earth..." And p. 359: "... the Moon a dead planet, from which all the principles are gone,..."

p. 562: "Esoterically, the moon is the symbol of the Lower Manas; it is also the symbol of the Astral" [the link between those two is Kâma]

References showing that G. de P. never has taught anything in disagreement with H.P.B. are by no means exhausted by the above. But I realize your space is limited. I have warned Mr. Phillips more than once of the danger of quoting categorically one statement of H.P.B.'s without having read *all* she has said on any given subject!

—ELSIE BENJAMIN, Editor, *CFL Bulletin*.

"NEWSWEEK" PRINTS CORRECTION

[*Newsweek* in its "Letters" carried the following under "Symbols and Substance" in its January 5, 1976 issue]:

NEWSWEEK's story about the Theosophical Society and its principal founder, Madame H. P. Blavatsky (RELIGION, Nov. 24), carried three major inaccuracies:

(1) In the society's seal there is no 'backward' swastika. This ancient religious symbol was abused when Adolf Hitler reversed it, then designated his backward swastika as a symbol for Nazism;

(2) Madame Blavatsky could not have borne even a legitimate child, let alone an illegitimate one. Medical certificates prove she was incapable of conception;

(3) NEWSWEEK implied that all members of the society are John Coats' 'followers' in a religious sense. John Coats was elected by the society's world members as their organization's international president and administrative head. A basic policy of the Theosophical Society is to promote freedom of thought; members are therefore encouraged to follow the dictates of their own minds and hearts, and not to follow any one personality.

DORA KUNZ
National President
The Theosophical Society in America
Wheaton, Ill.

'GENTLE JUDGE' FOUND ANSWERS IN BUDDHISM

by TERENCE SHAW Legal Correspondent (London)

"... Tributes were paid by the bench and bar to the 'gentle judge' [Judge Christmas Humphreys] who was ending a 50-year association with the Old Bailey as prosecuting and defence counsel and the last seven years as judge.

"They described him as a judge of courage, independence and kindness who was fearless but fair and always humane. With the freedom of speech that comes with judicial retirement, Judge Humphreys replied by defending staunchly his views that have made him one of the most controversial judges of his generation.

"It was necessary to punish and to pass long sentences on persons who had proved quite unfit to live in society. But they were few. He had advocated leniency quite boldly because he had seen the effect upon men who had been given long sentences.

"At a Press conference later, he readily agreed that his Buddhist beliefs had influenced his attitude to sentencing on the bench. Brought up as a Christian, he turned to Buddhism after his brother was killed near Ypres in the 1914-18 War. 'I started asking questions as to what life was all about and Buddhism gave me the answers that Christianity did not.'

"He hit back at critics of the six-month suspended sentence he passed in the controversial rape case that led to questions in the House of Commons and a campaign by Mr. Jack Ashley, Labour M.P. for Stoke on Trent South, and other M.P.s for his removal from the bench.

"Accusing the Press of 'blowing up a triviality,' Judge Humphreys said he had passed his sentence after reading a great deal in the depositions, statements of the women involved and in the probation reports that was not disclosed in open court.

"He was also applying 40 to 50 years' experience in judging human beings. Popular opinion was one of the factors that had always to be put against the individual factors about a defendant when passing sentence."

[Christmas Humphreys is, of course, also well known in theosophical circles as the co-editor with Elizabeth Preston of an *Abridgment of The Secret Doctrine* and co-editor with Elsie Benjamin of the most recent edition of *The Mahatma Letters*. Many students are also familiar with his several excellent shorter writings.—Eds.]

Interview with John B. S. Coats

A recent interview with John B. S. Coats, President of the Theosophical Society (Adyar) is printed in *The American Theosophist*, December 1975. He answers frankly and clearly such questions as: What areas of the Society's work do you feel need the most attention during the next twenty-five years? Do you believe that in some ways the Society has become conditioned by its history and consequently hampered in its present efforts to be a clear channel for the Divine Wisdom? Do you feel that the effectiveness of the Society's work at Adyar is hampered by the economic and political conditions of India? To what degree do you believe the Mahâtmas are currently guiding and inspiring the activity of The Theosophical Society? What programs or policies would you most like to see materialize, in terms of updating or furthering the Society's work?—And still other questions which should be of vital interest to all Theosophists.

SCHOOL AT HAGUE

The following is an announcement from friends in The Hague, Holland (following the Point Loma TS tradition). We share it with our readers to show how efforts dedicated to the same end and purpose—to that Movement which labors for the upliftment of humanity—work through Societies, Groups, or Schools best suited for their continuance, depending on country, local conditions and personnel. To attract serious inquirers and students this School carried a large advertisement in *Het Vaderland* announcing four public lectures under the general topic "A Rise to a Better World": Jan. 6: The Essence of Science, Philosophy, Religion: Foundation for a Better World; Jan. 20: Spiritual Manifestation; the Difference Between Psyche and Spirit; February 3: The Dream Life of Mind: Esoteric Light; Feb. 17: The Pilgrimage of the Soul: the Difference Between Soul and Spirit.—Eps.

The "School for the Study and Promulgation of the Esoteric Philosophy" is not a Society in the usual sense of the word. It brings together individuals who in their own way are seekers after Truth and who have understood that insight into *esoteric* teachings may be obtained in well-prepared private studies (see page 101, No. 20, fragments from *Walk on by Christmas Humphreys*). As such the School is a section of the universal, spiritual Movement which has been active through all ages for the uplifting of mankind, the record of which can be extensively found in our books. It tries to be a reflection of the Schools of Antiquity, the Mystery Schools, which were under guidance and supervision of great spiritual Teachers of humanity; the fundamentals being: love and compassion for all that lives, on the basis of the structure and laws of the universe. The main object therefore is: the study of the *esoteric philosophy of life*; the students help each other in accordance with their ability and knowledge, as described in the "working method of the School", a survey of which is sent on request to those interested.

As for this working method and study our loyalty must be focused on the *Movement* in its timeless and universal force. The natural result is an endeavor to make the age-old teachings a living power in daily life. In this connection we know the saying: "On yourself everything depends", by which everyone knows his own position and his own task in the School, resulting in a natural advance on inner spiritual planes. The basis of the studies is scientific, philosophic and religious, being the three aspects of human consciousness.

MORE PAMPHLETS BY H.P.B. & W.Q.J.

"The child is the father of the man, and none the less true is it:

My brothers! each man's life
The outcome of his former living is;
The bygone right breeds bliss . . .
The bygone wrongs bring forth sorrows and woes

"This is the doctrine of Karma."

Thus begins Judge's article "Karma" reprinted from *The Path*, December 1886, and leading the collection, under that title of KARMA, of articles by William Q. Judge selected for No. 6 of the William Q. Judge Series (50 cents from The Theosophy Company, 245 West 33rd St., Los Angeles, Calif. 90007). Other articles following are: Aphorisms on Karma, Karma in the Desatir, The Moral Law of Compensation, Thoughts on Karma, Advantages and Disadvantages in Life, Is Heredity a Puzzle? Men Karmic Agents, Is Karma Only Punishment? Is Poverty Bad Karma, Environment. An invaluable 48 pages, and in handy size.

The next of the H.P.B. Series of articles is titled SCIENCE AND CRITICISM and leads off with "The Signs of the Times," which took note, as the Foreword explains, "of the spreading public interest in the *Occult* side of nature, as reflected in popular literature, novels, and scientific essays." This is followed by: "Literary Jottings" "The Blessings of Publicity," "The Electric and Magnetic Affinities Between Man and Nature," and the "Substantial Nature of Magnetism." Again, for 50 cents.

FROM LETTERS RECEIVED

Joy Mills, Adyar, Madras, India—We have now concluded the great 100th Convention of the Society here at Adyar, with nearly 2700 delegates from all parts of the world in attendance. It has been a truly magnificent occasion, and I do feel that our centenary year has been most successful in focussing the attention of all of us on the essential principles to which this work is dedicated.

Now in a few days I leave for a tour of Australia, and for the centenary conventions in that country and in New Zealand. So the work continues, but with a new enthusiasm and vitality.

J.v.d. Sluis, Arnhem, Holland.—On the 8th of November we had a joint meeting with the T.S. (Adyar) in Utrecht, and I was permitted to close the meeting. I had chosen a fragment of K.T.'s speech she once gave in Nuremberg, Germany in 1922. Professor Dubbink was there too, and in *Theosophia*, magazine of the Dutch T.S. (Adyar) he wrote about this meeting: "Still some bitterness lingers, because of which we mention here a particular achievement, which should be something quite normal." I think he's right, though there is no reason for bitterness.

H.E.J., Santa Cruz, Marinduque Island, Philippines.—I am still a bit confused and troubled by the various dissensions in Theosophy groups, but I try to keep a receptive attitude to various approaches to Theosophy. I have found *The Eclectic Theosophist* a wonderful guide to sensibility along these lines.

M.F., Wichita, Kans.—I am grateful for both Societies. Adyar Society brought Theosophy to me, and Point Loma gave me an understanding of the original Teachings.

J.S., Toronto, Canada.—I find the articles in the *Eclectic Theosophist* of a very high quality, leading one to much inner searching and concentration. In November's issue, Elsie Benjamin's introductory to her writings on the Stanzas of Dzyan promises to be an encouraging help to students of *The Secret Doctrine*.

W.E., Rancho Bernardo, Calif., (Visiting in early January his family in New Delhi, India).—The Indian Government has just issued a stamp commemorating the 100th anniversary of the Theosophical Society . . . I will write you more fully about the Col. Olcott film, but it is completed and my guess is that it will be in U.S. Embassy libraries (foreign exhibition only) in the next month or so.

C.L.L., Spijkenisse, Holland.—*Echoes of the Orient* . . . that beautiful book. We are very glad to have it; there is so much wisdom in it . . . My parents were Theosophists and even my grandfather was, and in those early days we read *Letters That Have Helped Me* and they interested me very much. They were printed as a serial in the old Dutch *Theosophia*, and I wondered then why there was never anything more from W. Q. Judge . . . We still enjoy the "Eclectic" as much as ever.

Encyclopedic Glossary

In response to inquiries received from various sources as to a date for the publication of this Theosophical Glossary prepared under G. de Purucker's aegis at Point Loma some 30 odd years ago, we wrote to Theosophical University Press of Pasadena. They state in reply: "It is certainly our intention to publish this work; however, it would be impossible to provide any firm date of availability at this point." (For further information on the preparation of the manuscript of this work readers are referred to *Eclectic Theosophist*, March 15, 1974, No. 21.)

Horoscopes for the Theosophical Society 1875-1975

The American Theosophist, October 1975, carries two interesting articles, especially for the astrologically minded, "The Theosophical Society: A New Astrological Perspective" by Rosemary Clark, and "An Astrological Focus into the Future of the Theosophical Society" by Jane Schram. The former interprets the chart based on the Nov. 17, 1875, 8:00 p.m. traditional date, but also has the chart of September 7, 1875, 9:21 p.m., the date when the idea of forming such a Society was first broached at a meeting at 46 Irving Place, New York, in H.P.B.'s rooms, when G. H. Felt spoke on "The Lost Canon of Proportion of the Egyptians", at which meeting H.P.B., Col. Olcott, W. Q. Judge, and others were present. "From an astrological standpoint there are two valid moments when a stellar pattern energizes the emergence of a new entity: the conception, or moment when joining energies focus to produce an individual spark of life, and the actual birth of the entity itself, its first breath, which gives the pattern of its own individual development." (R. Clark)

Horoscope magazine, October 1975, devotes six of its pages to a sketch of the Theosophical Society, remarkable for its accuracy and basic understanding, especially in summarizing the life and work of H. P. Blavatsky; and it interprets charts set up for the dates of November 17, 1875, 8:00 p.m., New York City, and a hundred years later, Nov. 18, 1975, 1:54 a.m., N.Y. City. Even to astrological non-experts these articles seem noteworthy in the still uncertain science of astrology for their balanced presentation, and indeed their scientific and philosophic content.